CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellaneous Selections.

From Dr Johnson's Sermons.

ON THE NATURE OF REPENTANCE.

The duty of repentance, like most other parts of religion, has been misrepresented by the weakness of superstition or the artifices of interest. The clearest precepts have been obscured by false interpretations, and one error added to another, till the understanding of men has been bewildered, and their morals depraved, by a false appearance of religion.

Repentance has been made by some to consist in the outward expression of sorrow for sin, in tears and sighs, in dejection and lamentation.

It must be owned, that where the crime is public, and where others may be in danger of corruption from the example, some public declarations of repentance may be proper, if made with decency and propriety, which are necessary to preserve the best actions from contempt and ridicule; but they are necessary only, for the sake of destroying the influence of bad example, and are no otherwise essential to this duty. No man is obliged to accuse himself of crimes, which are known to God alone; even the fear of hurting others ought often to restrain him from it; since, to confess crimes, may be in some measure, to teach them; and those may imitate him in wickedness, who will not follow him in his repentance.

No man ought to judge of the efficacy of his own repentance, or the sincerity of another's, by such variable and uncertain tokens, as proceed more from the constitution of the body than the disposition of the mind, or more from sudden passions and violent emotions, than from a fixed temper or settled resolution. Tears are often to be found where there is but little sorrow, and the deepest sorrow without any tears.—Even sorrow itself is no other than an incidental, or a secondary part of repentance, which may, and indeed ought to arise from the consciousness of our own guilt; but which is merely a natural and necessary effect, in which choice has very little part, and which, therefore, is no virtue. He that feels no sorrow for sin has indeed great reason to doubt of the sincerity of his own repentance, since he seems not to be truly sensible of his danger and his misery; but he that feels it in the highest degree is not to put confidence in it; he is only to expect mercy upon his reformation.

For reformation is the chief part of repentance; not he that only bewails and confesses, but he that forsakes his sins, repents acceptably to God, that God, who "will have mercy, and not sacrifice;" who will only accept a pure heart and real virtue, not outward forms of grief, or pompous solemnities of devotion. To conceive that any thing can be substituted in the place of reformation, is a dangerous and fatal, though, perhaps, no uncommon error; nor is it less erroneous, though less destructive, to suppose, that any thing can be added to the efficacy of a good life by a conformity to any extraordinary ceremonies or particular institutions.

Reformation includes, not only the forbearance of those crimes of which we have been guilty, and the practice of those duties which we have hitherto neglected, but a reparation, as far as we are able to make it, of all the injuries that we have done, either to mankind in general, or to particular persons. If we have been guilty of the open propagation of error, or the promulgation of falsehood, we must make our recantation no less openly; we must endeavour, without regard to the shame and reproach to which we may be exposed, to undeceive those whom we have formerly misled. If we have deprived any man of right, we must restore it to him; if we have aspersed his reputation, we must retract our calumny. Whatever can be done to obviate the ill consequences of our past misconduct, must be diligently and steadily practised. Whoever has been made vicious or unhappy by our fault, must be restored to virtue and happiness, so far as our counsel or fortune can contribute to it.

A frequent and serious reflection upon the necessity of reparation and restitution, may be very effectual to restrain men from injustice and defamation, from cruelty and extortion;—for nothing is more certain, than that most propose themselves to die the death of the righteous, and intend, however they may offend God in the pursuit of their interest, or the gratification of their passions, to reconcile themselves to him by repentance. Would men, therefore, deeply imprint upon their minds the true notions of repentance in its whole extent, many temptations would lose their force; for who would utter a falsehood, which he must shamefully retract, or take away at the expense of his reputation and his innocence, what, if he hopes for eternal happiness, he must afterwards restore? Who would commit a crime, of which he must retain the guilt, but lose the advantage?

An amendment of life is the chief and essential part of repentance. He that has performed that great work needs not disturb his conscience with subtle scruples, or nice distinctions; he needs not recollect, whether he was awakened from the lethargy of sin by the love of God, or the fear of punishment. The Scripture applies to all our passions; and eternal punishments had been threatened to no purpose, if these menances were not intended to promote virtue.

But as this reformation is not to be accomplished by our own natural power, unassisted by God, we must, when we form our first resolutions of a new life, apply ourselves, with fervour and constancy, to those means which God has prescribed for obtaining his assistance. We must implore a blessing by frequent prayer, and confirm our faith by an attendance on the christian ordinances. We must use all those institutions that contribute to the increase of piety, and omit nothing that may either promote our progress in virtue, or prevent our relapse into vice. It may be inquired, whether a repentance begun in sickness, and prevented by death from exerting its influence upon the conduct, will avail in the sight of God. To this question it may be answered in general, that as all reformation is begun by a change of the temper and inclinations, which, when altered to a certain degree, necessarily produce an alteration in the life and manners; if God, who sees the heart, sees it rectified in such a manner as would consequently produce a good life, he will accept that repentance.

But it is of the highest importance to those who have so long delayed to secure their salvation, that they lose none of the moments which yet remain; that they omit no act of justice or mercy now in their power; that they summon all their diligence to improve the remains of life, and exert every virtue which they have opportunities to practice; and when they have done all that can possibly be done by them, they cannot yet be certain of acceptance, because they cannot know whether a repentance, proceeding wholly from the fear of death, would not languish and cease to operate, if that fear was taken away.

Since, therefore, such is the hazard and uncertain efficacy of repentance long delayed, let us seriously reflect,

Secondly, upon the obligations to an early repentance. (*Remainder next week.*)

From Lord Clarendon's Essays.

WAR.

They who allow no war at all to be lawful, have consulted both nature and religion much better than they who think it may be entered into to comply with the ambition, covetousness, or revenge of the greatest princes and monarchs upon the earth: as if God had only inhibited single murders, and left mankind to be massacred according to the humour and appetite of unjust and unreasonable men, of what degree or quality soever. They who think it most unlawful, know well that force may be repelled with force; and that no man makes war who doth only defend what is his own from an attempt of violence; he who kills another that he may not be killed himself by him who attempts it, is not guilty of murder by the law of God or man. And truly, they who are the cause and authors of any war that can justly and safely be avoided, have great reason to fear that they shall be accountable before the supreme Judge for all the rapine and devastation, all the ruin and damage, as well as the blood, that is the consequence of that war. War is a licence to kill and slay all those who inhabit that land, which is therefore called the enemy's, because he who makes the war hath mind to possess it; and must then not many of the laws of God, as well as of man, be cancelled and abolished, before a man can honestly execute or take such a licence? What have the poor inhabitants of that land done that they must be destroyed for cultivating their own land, in the country where they were born? and can any king believe that the names of those are left out of the records of God's creation, and that the injuries done to them shall not be considered? War is a depopulation, defaces all that art and industry hath produced, destroys all plantations, burns churches and palaces, and mingles them in the same ashes with the cottages of the peasant and the labourer; it distinguishes not of age, or sex, or dignity, but exposes all things and persons, sacred and profane, to the same contempt and confusion; and reduces all that blessed order and harmony, which hath been the product of peace and religion, into the chaos it was first in; as if it would contend with the Almighty in uncreating what he so wonderfully created, and since polished. And is it not a most detestable thing to open a gap to let this wild boar enter into the garden of Christians, and to make all this havoc and devastation in countries planted and watered by the equal Redeemer of mankind, and whose ears are open to the complaints of the meanest person who is oppressed? It is no answer to say that this universal suffering, and even the desolation that attends it, are the inevitable consequences and events of war, how warrantably soever entered into, but rather an argument, that no war can be warrantably entered into, that may produce such intolerable mischiefs; at least if the ground be not notoriously just and necessary, and like to introduce as much benefit to the world as damage and inconvenience to a part of it; and as much care taken as is possible, to suppress that rage and licence, which is the wanton cause of half the destruction.

EXTRACT

from the life of Rev. ANDREW KIPPIS D. D., *author of Biographia Britanica, &c. (from the Annual Necrology, for 1797-8.)*

This very respectable and learned Divine was born at Nottingham on the 28th March, 1725. Both on the father's and the mother's side, he was descended from the ejected ministers. His father Robert Kippis, who was a hosier at Nottingham, died when he was only five years of age; after which event, he was placed under the care of his grandfather, Andrew Kippis, of Sleaford, in the county of Lincoln, who died in 1748, at the age of eighty-four.

Pains were early taken to instil into the child the principles of Calvinism, but without success. In a note in the Biographia Britanica, speaking of Elisha Coles's treatise on the Sovereignty of God, he says, "that book, which is composed in the highest strain of Calvinism, upon what is called the Superlapsarian scheme, was put into my hands, when thirteen or fourteen years of age, by some zealous friends, to instruct and confirm me in the doctrines it contained: the reading of it however, produced a contrary effect. The author stated the objections to his opinions, concerning absolute election, reprobation, and other points, and endeavoured to remove them; but to me his objections, appeared stronger than his answers: so that I owe to Coles on God's sovereignty, my first renunciation of Calvinism." *Biogr. Brit.* 2d. ed. Vol. iv. p. 3. He received his grammatical education at Sleaford, and applied himself to his studies with so much diligence and success, that he excited the particular attention of Mr Merrivale, who was minister of a congregation of Protestant dissenters in that town, and a man of taste and learning. By this gentleman he was much patronised and encouraged in his literary pursuits; he frequently expressed the strongest sense of his obligations to him, and it is supposed to have been by his advice and encouragement, that he was first induced, to direct his views, to the profession of a dissenting minister.

In 1741 young Kippis was admitted into the Academy for the education of Protestant dissenting ministers, at Northampton, under the care of Dr Doddridge. Here he applied himself closely to his studies, and by his general conduct, greatly recommended himself to his tutor; and of Dr Doddridge he always expressed his regard in the strongest terms. In a note to a sermon preached by him, on the occasion of founding a new academical Institution among Protestant dissenters he says, "that Dr Doddridge was one of the best characters that ever existed. To his pupils in general, he behaved as a father: to myself he did so in a particular manner; for during the latter years of my residence with him I was distinguished by his favour, above the others of my fellow students; and this when he fully knew, that I asserted my own right of judging upon theological subjects:" and at the close of the life of Dr Doddridge, in the Biographica Britannica, Dr Kippis observes, "I esteem it as no small felicity of my life, that I have been preserved to give this testimony of duty, gratitude, and affection, to the memory of my benefactor, my tutor, my friend, and my father.

When Mr Kippis had been five years at Dr Doddridge's academy, he was invited to take the pastoral care of a congregation of dissenters at Dorchester; but having at the same time received a similar invitation from Boston in Lincolnshire, he preferred that situation, and went to reside there in September 1746: here he continued four years; but probably having an inclination to reside nearer the metropolis, in 1750 he became a minister of a congregation at Dorking in Surry.

On the death of Dr O. Hughes, he was chosen in 1753, Pastor of the congregation in Prince Strect, Westminster, and continued there, until his death. In the same year he was married to Miss Elizabeth Bott, the daughter of a respectable inhabitant of Boston in Lincolnshire.

DIFFERENCES IN RELIGIOUS OPINIONS.

While we regret that these differences are sometimes carried to an unwarrantable length, we cannot but admire the wisdom of Providence in causing them to result in the promotion of vital religion. A national church has uniformly become a corrupt church. No matter how pure, how holy, how orthodox any denomination may be at the commencement, only give it power, and it will soon abuse it. This is the crime of human nature, not of religion. Power in a church, whether it is secured to them by the law, or gained by popular consent, nurtures a spirit of intolerance. But when different denominations are nearly equally balanced, a safeguard is afforded to religious liberty;—and the emulation which exists, has a tendency not to oppress but to excel each other in works of beneficence and mercy. In this respect those which are the most feeble and in the least repute, often nobly take the lead. Their weakness renders them timid and forbearing and causes them, instead of persecuting, to seek a shelter for themselves under the banners of Him who is Omnipotent.

Unreasonableness of excessive worldly anxiety.

Let it be remembered too, as another reason why we should guard against an undue solicitude concerning the trials of life, that these trials will soon be over. "For what is your life? It is even a vapour, that appeareth for a little while, and then vanisheth away." Even if your life is filled up with afflictions, yet, after all, it is so short that it seems unworthy of an immortal mind to be greatly troubled in regard to it. It may be that a few years, or even a few days, will bring it to its close; but if it should be protracted to the remotest period, the moment of its termination will soon be here. Suppose then, what is the most unfavourable that can be supposed in regard to it, that your future days are to be one continued scene of trouble; that the grave is at short intervals to open and receive the friends who are nearest to your heart; that you are to be afflicted with a most grievous malady, and never again to enjoy the blessing of health; that you are to be deserted by your friends, and left alone to contend with the caprice, and ingratitude, and cruelty, of the world. Suppose all this, I say, and what is the amount of it? Why simply, that this momentary period of your existence is to be filled up with trouble, and then, if it be not your own fault, you are to enter an eternity of boundless joy. Yes, Christians, this life is too transitory, too much like a dream of the night, to warrant much anxiety in regard to our lot, while we continue in it. If God is pleased to grant us a comparatively happy lot, it becomes us to rejoice with gratitude in the blessings of his providence; and if he is pleased to plant thorns in every step of our path, it will be but a little while before we shall have reached its utmost limit.

And finally, why should we be anxious for the trials of life when we know that they are designed to prepare us for heaven? All the discipline of God towards his children is intended to make them better, to refine and exalt their graces, and to prepare them for a higher seat in glory. How unbecoming then is it to repine against the dispensations of heaven, when those dispensations are intended for our benefit? They may be, indeed they often are, mysterious, but can we not confide in the promise of God, that whatever of darkness may rest over them at present, we shall finally be satisfied that they were working for us an exceeding and eternal weight of glory? There are, not improbably, thousands of redeemed saints on Mount Zion above who look back with unutterable joy to scenes of affliction, which once broke their hearts; and connect with those scenes some of the purest and holiest notes of praise, which now flow from their golden harps. Let us therefore, while we sojourn in this world of comparative darkness, be contented to bear the trials of life with patience, resting in the promise of God, that all things shall work together for good, and looking forward to that world, where we shall see as we are seen, and where the plan of Providence will unfold to our enraptured view, in all its perfection and glory for ever. *Unitarian Miscellany.*

CERTAINTY OF DEATH.

If mankind were so vain and foolish, as to flatter themselves that the duration of their present state would be eternal, nature and providence have taken such care to undeceive them as the importance of the point required. Scarce one day can pass without exhibiting sad spectacles of mortality to the public eye. As mists and vapours, when exhaled, descend in rains; as fountains and rivers pour their full urns into the ocean, where they are undistinguishably lost; as every morning sun rises but to decline; by the same unavoidable order of nature, man is born to die. When the sacred writings treat of human life, they consider our existence here as an unsubstantial vapour, which, floating through the boundless fields of air, is at last absorbed in its maternal element, nor leaves the least discernible vestige behind. They consider it as a flower in the field, which, opening on the ravished eye, displays the fairest colours of nature's inimitable pencil; but soon the nipping frosts or chilling winds blast all the grace and beauty of its blooming verdure, and leave only its melancholy ruins behind; that from these the contemplative gazer may, with deep-felt regret, lament the beauteous wreck, while he presages his own. But nature has not left us to learn our fate from remote and ambiguous calls. How loud, how universal, how emphatic, how intelligible, how incessant, how alarming is her voice! It assumes every form that may engage our attention, it darts upon the soul in every thought, it speaks in every period, it addresses every sense. It is felt in the ties of consanguinity when broken, it is seen in the widow's tears, and heard in the shrieks of orphans. The tomb, the insatiable tomb is ever open to devour its prey; while multitudes of every sex and age, from every clime, are contantly replenishing the dark and silent domains of death.—*Blacklock.*

I trust I shall have the approbation of all good men, if I seek God nowhere but in his word, think nothing of him but according to his word, and speak nothing of him but by his word.

Calvin.

Christian Register.

BOSTON, FRIDAY, OCTOBER 31, 1823.

Evangelical Missionary Society.

It appears by the abstract which we lately gave of the Treasurer's Report of this Society, that a balance of $491,71 remains in the hands of the Treasurer. We allude now to this circumstance, for the purpose of stating that the principal part, if not the whole of this sum has already been appropriated, though it is not yet paid over, for services rendered during the past year. From which it will be perceived that the Society is not as rich in funds as might otherwise be supposed. It is grateful to every mind that has a just view of the moral wants of the community to perceive that this excellent society is yearly increasing in strength; and in the hold it gains on the attention and the affections of the serious, thinking and valuable part of the community. But it is at the same time to be regretted that even a still livelier sense is not felt of its value and importance. If the great purpose of life were only to ensure the greatest capacity and extent of *present* enjoyment, even then how unwise would he be, who in his estimate of the best sources of enjoyment should leave out of the account, the satisfaction resulting from acts of benevolence. But when we acknowledge the great end and purpose of life to be something so much higher and better than this, in a word, to be nothing less than the furtherance, not only in ourselves but in others, of that intellectual and moral culture which shall best prepare us for the pure, refined and constantly advancing happiness of spiritual beings, in a condition beyond the reach of trouble and change, how insignificant do all our plans of happiness appear, which have reference wholly or chiefly to the *present* and to self,—or even which are not grounded chiefly on a view of the future, and embrace in their operations the whole moral creation.

The purposes and plans of operation of the Society to which we have alluded have been too often brought before the public to need to be again recited. The firmest confidence in the judiciousness of the plans, and the faithful management of the affairs of the Society is secured with all those who have taken the trouble to learn its character and history. That many, very many excellent friends to the best interests and influence of pure christianity, remain ignorant of the character and past good influence of this Society, we have to lament. Why should not an institution so judicious in its beneficence, and so successful in its operations, as this is acknowledged to be—why should it not be an object of interest, affection, and patronage in all our churches? Is there any channel so well fitted as this Society, through which they can cause their beneficence to flow on to the accomplishment of its best purpose? Let our clergy and our churches, then, be more generally awakened to a just sense of the good which this Society has done, and of which it is capable, and we cannot doubt that they will soon feel themselves amply rewarded for all their activity or sacrifices in its behalf, in the evident moral progress of those parts of the community on which their beneficence operates.

North American Review.

The October number of this valuable work is just published. The first article is on the "Zodiac of Denderah;" a relic of antiquity which has been lately transported from the ruins of Denderah, on the banks of the Nile, to Paris. This Zodiac formed a portion of the ceiling of an inner room of a temple at Denderah, consecrated to Isis, the remains of which constitute the principal ruins of the place. A solid block of sandstone, about a foot thick, and eight feet square, is the substance on which this Zodiac is found. Having been forcibly severed by the aid of gunpowder, saws, and ropes, it was transported to France, and is now fixed in the ceiling of one of the apartments of the Louvre.

The antiquity of this work has been the subject of much discussion. As the sign of the Lion stood at the head of one of the ranks of signs, in this relic, some of the literati have concluded that it must have been contrived when the Sun entered the sign of Leo at the solstice; which by the law of the precession of the equinoxes, would carry back the antiquity of the Zodiac to a very remote period—not less, as some maintained, than thirteen thousand years. Others have placed it at thirteen hundred. M. Saint Martin, whose memoir on the subject is reviewed in this article, supposes that Leo stands at the head of the signs of the Zodiac, in a calendar constructed in reference to the inundation of the Nile, and bearing no relation whatever to the solstice. He fixes the age of this Zodiac at not more than nine hundred, nor less than five hundred & sixty years before our Saviour. The reviewer considers the estimate of M. Saint Martin relative to the age of the relic, as probably correct.

Some idea of the magnificence and grandeur of the Egyptian temples, and of the interest they must excite, may be formed from the following statement made by the reviewer respecting the temple of Denderah: "The majestic portico of this edifice is still entire, and presents a front length of one hundred & forty four feet, a height of seventy, and a depth of seventy two feet."

The reviewer has the following further allusion to these works, which he closes with a beautiful extract from Denon:

"The banks of the Nile are lined with ruins of great antiquity, from Cairo to the cataracts, and even far beyond, into those remoter regions which civilized travellers have hardly penetrated. The ruins of Denderah attract the notice of the traveller, as being the first—after the pyramids themselves—that can hardly be called ruins, that meet him on his way up the Nile. It is partly owing, perhaps, to this circumstance, that these ruins are mentioned with so much enthusiasm by the travellers. Denon exclaims, 'I want words to express what I felt under the portico of Tentira. I felt myself, I really was, in the sanctuary of the arts and sciences. What epochs arose on my imagination, at the view of such a building! How many ages must it have required to bring a creative people to such results! to such perfection and sublimity in the arts! How many ages more to bring on an oblivion of such things, and reduce man, on the soil once fertile of such wonders, to the state of nature, in which we found him! Never was such a space crowded into such a point, and yet nowhere is the march of time so obvious and regular. What enduring power, what wealth, what abundance, yea, what superfluity of resource must not the government have possessed, which reared these structures, and which could command artists that could conceive, execute, and adorn them with every thing that speaks to the eye or the mind. Never had the works of man given me an image so distinct of his greatness and of his antiquity.'"

It is stated in Saturday's Centinel that 16 convicts in the State Prison, were baptized on Sunday last by the Rev. Mr Collier. We know nothing of the circumstances of this extraordinary event, and are disposed to hope that the ceremony was not performed without due deliberation on the part of the officiating clergyman, and on the part of the convicts a just sense of the nature and design of the ordinance, as well as a penitent sense of the guilt of their past characters. It seems to us that great caution should be used in administering the ordinances under such circumstances. For ourselves nothing short of a long, *long* course of *virtuous conduct*, as well as approved christian conversation would be sufficient evidence of their effectual reformation to make our way clear in administering the ordinances to those who have so offended against God and the wholesome laws of society as to have required to be thus disgracefully cut off from its privileges. And to us it has always seemed that under the restraints of a prison, it is entirely impracticable that any men should give this requisite evidence of reformation. We were always sceptical about the sincerity and genuineness of penitence and reformation under such circumstances; and this feeling has been increased rather than diminished by a notable instance of deception of this kind, with which we were a few years since made acquainted.

We allude to the case of a celebrated horse thief and shop-lifter, well known in many of our county jails, who, about the year 1804 or 5, was sentenced to the State Prison for 25 years, but who by a pretended conversion and a considerable duration of regular behaviour in the prison, had the address to obtain a pardon before his term had half expired; and who on being liberated, very soon gave evidence that his religion was only put on for the occasion.

In our last we extracted from the Boston Gazette a short notice of the munificence of the late Mr McLean to the Massachusetts General Hospital. The following paragraph from the Daily Advertiser of the 24th contains a more full and particular statement of the circumstances of this donation, as well as of some of his other bequests:

"We understand that the late John McLean, Esq. by his last will has made some most liberal bequests to several public objects, which will cause his memory to be long cherished with affection and gratitude. The will has not yet been proved, and we shall not therefore undertake to state these munificent benefactions particularly. It may be mentioned, however, that the Massachusetts General Hospital is made the residuary legatee, after certain specific legacies, which, it is believed, will leave a surplus of $100,000, of which the Hospital will come in possession immediately on the settlement of the estate. Besides this most liberal bequest, the sum of $50,000 is given, one half to the Hospital, and the other half to Harvard University, on the decease of the individual for whose use it is given in trust for life."

Brown University.

At a late meeting of the Corporation of Brown University, it was voted that a *portraiture* of the Hon. Nicholas Brown be obtained (with his consent) and placed in an apartment of one of the colleges. It was also voted that a monumental marble be placed in the front of the college, with a suitable inscription.

These votes were passed to express the high sense which the Corporation entertained of the liberality of this gentleman, in the gift of the new edifice, (Hope College) in addition to his former large donations to the University.

ORIGINAL COMMUNICATION.

For the Christian Register.

Mr Reed.—The reviewer of the Life of Rev. T. Scott—in the Christian Observer for October 1822—relates the following anecdote, illustrative of the manner in which *moral* preaching is usually received by the zealots of Calvinism.

Mr Scott had obtained permission to preach every Friday evening at the chapel of the Lock Hospital:—

"The congregation," says the reviewer, "which might be expected to attend, was very generally ultra-Calvinistic; and, as he commenced with the Epistle to the Ephesians, they endured him with much toleration through the first three chapters; but when he came to the practical part of the Epistle, these hopeful religionists rapidly disappeared; he lost *irrecoverably* one half of his congregation, and the critics gave out, not very candidly, that he had changed his principles, & become an Arminian. In a word, he became as unpopular as St Paul himself would have been, under similar circumstances."

Mr Scott, Calvinist as he was, was yet, says his reviewer, "the determined advocate of christian holiness, *in all its branches*, and no Antinomian ever could endure him." The *practical* character of his sermons is represented as having procured him many enemies from among the loose professors of that *strictest sect of our religion*. While at Olney he writes: "As for myself, I am very unpopular in this town, and preach in general to very small congregations. I labour under great discouragement, and am generally looked upon as unsound, legal, Arminian. The truth of the matter is, upon mature deliberation, I am convinced that the preaching af the present day is not practical enough, or sufficiently distinguishing between true & false experience. I therefore speak more fully than most do, of the moral character of the Deity; of the excellency, glory, and loveliness of that character, as described in the word of God.—From this I deduce the reasonableness and excellency of the holy law of God; which I endeavour fully to open, in its extensive requirements."

In 1803, Mr Scott removed to Aston Sandford, one of the smallest villages in the kingdom, the whole population being about seventy persons, young and old. Yet it appears that he was not suffered to labour, even in this narrow field, unmolested. "On various accounts," his biographer remarks, "the congregation fluctuated from time to time, especially after the opening of a Baptist meeting in the neighbourhood, to which no small pains were taken to draw all persons who manifested any religious seriousness; and which was, in consequence, a source of considerable obstruction and uneasiness."

In 1814 he thus writes: "All my experience and observation and study wholly fail to teach me how to keep together a congregation which is prejudiced against some part of that instruction, which faithfulness renders it my duty to inculcate.*** I have prayed much respecting it, and varied my plans: but yet my people continue to leave me, especially the newly-awakened, who, I fear, go to be lulled asleep again by immersion, and joining a Baptist congregation in the next village."

In all cases, as far, as my experience and observation reach, they who have received partial religious instruction, and, as it were, made up their minds to it, will hear a new minister so long as he tells them what they already know or believe. This is the standard by which they try his doctrine, but if he attempts to rectify their errors, however manifest, and with whatever ability and candour he does it; or to instruct their ignorance, however palpable; they will take offence, and probably forsake his ministry; accusing him of some deviation from sound doctrine, as their reason for so doing.

I was forcibly struck with the conversion implied in the following quotation:—*that the doctrines of Calvinism, when taken by themselves*, are peculiarly acceptable to such nominal christians as wish to be freed from the restraints of religious principle.

"If," says the reviewer, speaking of Mr Scott's unpopularity with such of his hearers as disliked practical preaching, "he would have been contented with an exposition of *doctrine*, he might perhaps have been as popular as his heart could wish." Now *in doctrine* Mr Scott was a Calvinist; that is, he believed in *total depravity, irresistible grace, divine decrees*, or election and reprobation, *particular redemption*, and *final perseverance*, the five distinguishing points of the Calvinistic system. Nor can we doubt, that he laboured to establish his hearers in the faith, which he himself valued so highly. In other words, he laboured to convince them that they were by nature totally depraved, "utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil" to adopt the language of the Calvinistic creed; that *conversion is wholly the work of God, wrought by the irresistible influence of the Holy Spirit*, in which the sinner is *altogether passive*: that those *only*, whom God hath predestinated unto life, ever will or *can* be converted; and that no one, who has been the subject of this divine influence, can afterwards fall from grace so as finally to perish. If he was a Calvinist he believed *in these doctrines;* if he preached Calvinism, he preached *these doctrines*. We are told, however, that his preaching was eminently *practical;* by which, I suppose, is meant that his preaching was not exclusively Calvinistic—but he addressed the great practical truths of religion to the consciences and hearts of his hearers, that he called upon them, as the Scriptures do, to repent, to believe in Jesus Christ, to live soberly, righteously and godly in the world. Many of his hearers whom he had, easily enough, persuaded to embrace the doctrinal part, and who, had he *been contented with an exposition of doctrine*, would have been ready to confer on him unbounded applause, the moment he came to speak of *moral duties*, to illustrate and enforce the *precepts* of the gospel to call upon *them* to do something, were highly incensed, and could endure him no longer. They had been told that they *could* do nothing, and were willing to believe it: it was *prophesying to them smooth things*, a doctrine, which they could very well understand, and which always has been, and, from the nature of things, always must be, an acceptable doctrine to all such as wish to find a plea for doing nothing. But Mr Scott was a *pious man*, as well as a Calvinist; and if he was anxious to make his hearers sound in the othodox faith, he laboured, it must be confessed with equal zeal to make them practical Christians. Here he met with opposition: he no longer preached the gospel. He is accused at once of Arminianism and his hopeful hearers forsake his ministry, and go where they can find preaching more congenial with their views. They think it hard and unreasonable that they should be called upon to *labour together with God* in the work which they have been taught to regard as *the special work of Divine grace, which they can neither hinder nor help forward*, and they brand all such exhortations and remonstrances, all such powerful appeals to the understanding and the heart, as every faithful preacher of the gospel feels his duty to address to his hearers with the insidious title of *Arminianism*. And such indeed they are. At least they are not *Calvinism;* nor by any process of reasoning, can they be shewn to be consistent with strict Calvinism. The inconsistency of Calvinistic preachers in this respect, is obvious to every one but themselves. Indeed, what can be more plain to a man of good common sense, than the truth of this proposition: *If we can do nothing, we have nothing to do?* If the former part of the proposition be admitted, as it must be by every consistent Calvinist, the latter will follow of course. And then the inquiry is very naturally made. Why should men be called upon to do, what they have no power to accomplish or even to attempt?

To be consistent, the Calvinist must follow out his principles to their obvious consequences; and, as he admits that all men in a state of nature, or all unconverted persons, are *opposite to all good and wholly inclined to all evil*, and moreover, that *they can do nothing towards their conversion*, he ought not most certainly to call upon them to repent and become Christians, since he thereby but mocks their helplessness, or leads them to indulge a hope which must be disappointed.

Mr Scott, as appears from his biography, fell into this inconsistency; and hence became, what it is desirable that every Calvinist, if he must retain the speculations and principles of Calvinism, should be—a Calvinist in theory and an Arminian in practice. Lucas.

LITERARY NOTICES, ETC.

Matthew Carey, of Philadelphia, advertises that he hopes to be able to publish, in the course of the ensuing year, a work for which he made considerable preparations a few years since, viz.:—"*Sketches of a History of Religious Persecution, in two volumes, 8vo.*

Any information or communications calculated to facilitate the execution of this work, will be thankfully received. Books loaned for the purpose will be carefully preserved, and returned uninjured.

He requests editors favourable to the undertaking, to notice his intention.

We understand, that Caleb Cushing, Esq. of Newburyport is prepairing to write and publish, as soon as will be practicable, Memoirs of the late Hon. John Lowell, Chief Judge of the Eastern Circuit, with notices of his distinguished associates, and co-patriots in Essex, with a view to illustrate the early distinguished part which that County took in our Revolution.

Ivanhoe has been translated into Italian, and is published at Milan by Professor G. Barbieu.

Home's Tragedy of Douglas has also been translated into the same language by Professor Marre; and is published at Genoa.

We have been informed that it has been lately ascertained, in the most satisfactory manner, that the luminous appearance, or light, which is seen at night in the ocean and in salt water is produced by animals of a gelatinous substance. These animals are of various sizes, and so nearly of the colour of water, that the smaller kind can scarcely be distinguished on a superficial view from drops of water. We may perhaps be shortly favoured with an account of some of the experiments on this interesting subject. *N. Y. States.*

THE FRENCH PRESS.—It is said that the English residents in Paris and other parts of France are to have a new English paper started for their accommodation. There is already an English journal in Paris, which is well circulated, and the proprietors of which are reaping a good profit. It appears therefore, that there is a fair opening for a second enterprise of this nature. A list of the French Newspapers published here, with the amount of copies printed, will show that, notwithstanding the low price of newspapers (a newspaper being sold for 2d. English,) there is by no means the same extent of intellectual anxiety here as in England. The Moniteur, 3,000 to 4,000; Debats, 11,000; Journal de Paris, 8,000; Courier Francais, 5,000; Quotidienne, 3,500; Drapeau Blanc, 3,500; Journal de Commerce, 4,000; Gazette de France, 2,200; Pilote and Etoile, together about 4,000; Oriflamme, 500; Constitutionel, 17,000 to 18,000. These are all daily papers; no weekly paper, or three days newspaper, is published in Paris. *Paris paper.*

Lady Morgan has a new work in the press.—Her journey to Italy is said to have furnished the materials.

MANUSCRIPT OF BONAPARTE.—A Paris paper on the authority of a journal, in Warsaw, announces that Count Dzialinski has brought to that city from Paris, a very interesting manuscript. It is a volume in small folio, of thirty or forty pages, entirely written by Napoleon. The identity of the hand writing is guaranteed by a certificate signed by Montholon, Mounier and Bassano.—The volume contains several curious documents relative to the history of France and Europe, there is also a paper on the improvement of the Turkish artillery, and several fragments of the Italian campaign.—But what is particularly worthy of attention, is a plan of the first Spanish Campaign, dictated by Bonaparte to the Duke d'Abrantes, on the margin of which are several notes. Finally some documents hitherto unknown, containing different secret plans, relative to the limitation of the frontiers between France and Austria, complete this manuscript. *D. Adv.*

The Prusian Literary Journal, called the *Conversations Blatt*, is subject to a most rigorous censorship before it can be delivered.

Mr Goodacre, the Astronomer, has arrived at Philadelphia from England, and has announced his intention of delivering astronomical lectures in that city.

We understand the late Israel Waters, Esq. of Charlton, has bequeathed to Leicester Academy the income of $10.000.

COLUMBIAN COLLEGE.—The schooner William, arrived at Georgetown, yesterday from Philadelphia, having on board the philosophical apparatus and books, for the Columbian College. A building is in preparation on the College premises, and will be ready in a short time, which will contain convenient rooms for the reception of the apparatus, and for lectures, as well as accommodations for the preparatory department. *Columbian Star, Oct 25.*

The Rev. Dr Humphrey was on the 15th inst. inaugurated as President of the Amherst Collegiate Institution. A sermon was preached on the occasion by the Rev. Mr Storrs of Braintree, and an inaugural address was delivered by the President. It is said that these discourses are to be published.

Mr. Dunlap's picture, of "Christ Rejected," is now exhibiting at Haverhill, N. H.

GENERAL INTELLIGENCE.

The Committee for Primary Schools have just finished their autumnal examinations; and, the result, we hear, is, that there are belonging to the 43 Schools 2344 pupils, of whom 1930 were present. It is believed, that no money expended in the city, is better appropriated than that for the support of these seminaries for children between 4 and 7 years old; and their success will make, we hope, the constituted authorities always solicitous for extending the benefits of efficient and economical instruction. *D. Adv.*

ATHENÆUM IN BALTIMORE.—A meeting was held in Baltimore on Saturday evening last for taking measures to establish an Athenæum.

NEW POST OFFICE REGULATION. A new arrangement has been made by the Post Master General, for the collection of news-paper postage. Publishers of Newspapers are thereby requested to furnish a quarterly account, under oath, of all the papers which they send by mail. The Postmater General states in his circular that a compliance with this regulation on the part of printers, will make an addition of fifty thousand dollars to the post office revenues.

NORTH-WESTERN BOUNDARY. Major Delafield the agent of the United States under the Treaty of Ghent, for the North-Western Boundary Line, accompanied by Mr. Ferguson, the principle Surveyor, and Mr. Whistler, draftsman, with some of their voyagers, arrived here in the schooner Tiger, from Mackinac, on the 5th instant. The whole party is from the Lake of the Woods, the surveyors having been absent the last eighteen months, pursuing their labors in the Indian territory; and we learn that they will be obliged to return another season to complete such parts as the approach of winter made it necessary they should abandon. Major Delafield entered the Indian territory in the spring, and has penetrated to the extreme northwestern limits of the United States. The party has enjoyed good health during the whole time and has never been in any instance molested by the Indians. *Detroit Gaz.*

A Charleston, (S. C.) paper, says—"We have commenced *doing* the good thing for our distressed brethren in Maine, before we began to *talk* about it. A bale of blankets, just passing down to the vessel, with several hundred bushels of corn already on board, to the indigent sufferers, says, "Be ye clothed, and be ye fed," in the act instead of the word."

SICKNESS IN VIRGINIA. The following is an extract of a letter from a lady in Jefferson county (Va.) dated September 23, to her friend in this town:—

"You can scarcely have an idea of the dreadful sickness that prevails here. Dr Scollay has had *twenty-six* messages in one day, and found five persons waiting for him late at night, each insisting that *his* was the most urgent case, and been obliged to deny them all, to visit his own wife, who was very sick, and had not seen him in two days. We had just heard the melancholy intelligence of the death of two of the Rev. Mr Meade's sisters—one aged about 28 years—the other, who was a younger sister, was to have been married this month to an Episcopal clergyman. They were both excellent women, and died the same night within an hour of each other."

The Western States, particularly Ohio and Kentucky, have suffered more from sicknes and mortality the present season, than perhaps any previous one since the settlement of the country. A letter from Columbus, Ohio gives a deplorable picture of the distress in that State. It says, one half (an exaggerated estimate) the population of Ohio are sick. Five or six funerals in a day was a common occurrence. Marietta had stopped business, there not being well ones enough to take care of the sick. *Newburyport Herald.*

The Physician at Bainbridge (Ohio) reports 455 cases within seven miles of the town. The sickness however is now abating.

HEALTH AT NATCHEZ.—The Misissippian, which is printed at this city, and the publication of which had ceased during the severity of the sickness, is again published. Three of the journeymen employed in the office fell victims to the disease. It says that though some cold weather had been felt up to Sept 27, yet there would still be danger in the inhabitants returning.

MR. CLAY. The health of Mr Clay is considerably improved, and promises soon to be completely re-established.

The Secretary of the Navy, who is on a visit to his family in Trenton, New-Jersey, has been very much indisposed. We are glad to learn that his health is fast improving, and understand that he purposes returning to this city, as soon as he is able to attend to business. *Wash. paper.*

THE POPE. The death of the pope is, at the present day, comparatively of little importance.—Still it will not be without its political effects. Austria, which already governs by its vicegerents, so large a part of Italy, will use all its influence in the Sacred college, to induce them to invest the Cardinal Archduke of Austria, brother of the Emperor, with the triple crown. France, on the other hand, may desire the election of Cardinal Louis de Bourbon, or some French subject. The College is at present composed of 42 Cardinals, of whom 34 are Italians, 1 from Malta, an English subject, 1 Spaniard, 1 Portuguese, 3 French, and two Germans. The Archduke is only 35 years of age. His election would overturn the ancient policy of the Cardinals, always to elect an old man.—*N. Y. Am.*

A funeral service for the death of the Pope, is to be performed at Georgetown. D. C.

A funeral service on the death of the Pope was likewise to be performed in St. Patrick's Church, Washington City, on Thursday, 23d inst.

TRADE TO CHINA. The first vessel that was fitted out by the inhabitants of the United States to China, was 360 tons burthen, commanded by John Green, and equipped with 43 persons. She sailed from New York on the 22d February, 1784, and arriv on the 21st of March at St Jago, one of the Cape de Verd Islands. She left the Cape de Verd Islands on 27th of March, and arrived in the Straits of Sunda on the 18th of July, where she met two ships belonging to France, and received a friendly invitation to accompany them, which was accepted, they being bound to Canton. The American vessel received every facility from the French commanders, who furnished her with their signals by day and night, and gave such instructions for the passage through the China Seas as would have been beneficial to the American ship had any circumstance occurred to separate the vessels. The American ship arrived at Canton on the 30th of August, and saluted the shipping in the river with 13 guns, which was answered by the Commodores of the several European vessels, each of whom sent an officer to compliment her arrival. The Chinese merchants and chiefs visited the ship for three days; they styled the Americans the *New People*; and when by the map an idea of the extent of the United States was given them, were pleased at the prospect of so large a market for their productions. The ship left Canton on the 27th of December, refreshed at the Cape of Good Hope, where she remained five days, and arrived at New-York on the 11 of May, 1785. *N. Y. Adv.*

TRADE OF EGYPT. Since the war between the Greeks and Turks an extensive carrying trade has been carried on in foreign vessels, between the ports of Egypt and those of European and Asiatic Turkey and the Archipelago. In the course of the year 1822, 900 vessels entered the port of Alexandria in Egypt, of which 292 were Austrian, 223 English, 143 Sardinians, 76 Sweedish, 57 French, 54 Spanish, 15 Danish, 10 Russian, 2 Dutch, and what is singular, not one American. *D. Adv.*

INDIA.—The East India company has liberally determined that the period during which the Bishops of Calcutta, and the Archdeacons in his diocese, shall be required to fill their office, in order to qualify them for a retiring pension, shall be reduced from 15 years to 10; that the period of the termination of a Chaplain, nominated to an Archdeaconry, shall count in the proportion of five years to three up to five of the ten; and that in future the Bishop shall be provided with a suitable residence, and his visitation expenses be paid.

NEW ORLEANS.—Among the imports at New Orleans the last season by way of the river and lake, were the following, viz. *Cotton*, Louisiana and Miss. 111,994 bales, Mobile 4080, Florida 2883, North Alabama and Tenessee, 42,855—Total 161,812 bales. *Pork*, 16,574 bbls. 622 hhds and 934,132 lbs. *Beef*, 2052 bbls 40 hhds and 37 850 lbs. *Bacon*, 15 tons, 829 hhds and 725,226 lbs—*Corn*, in ears, 46,128 bbls. *Flour*, 114 585 bbls. *Butter*, 122,250 lbs. *Lard*, 24,-138 kegs, and 152,230 lbs. *Boston Adv.*

A severe thunder storm was experienced at Charleston, S. C. on the 16th inst. The rain for about an hour, fell in torrents, and most of the houses in the city were drenched with water by means of the chimnies. Six and a quarter inches of rain, on a level, is stated to have fallen in the course of the night.

BETTING. The amount of money won by Mr Shulze's partisans in Pensylvania, is stated to be more than half a million of dollars.

The sum of $217 has been collected in the three religious societies in Worcester for the Wiscasset and Alna sufferers.

NEW YORK STATE PRISON.—The state prison at Auburn, in New York, is an establishment of the greatest magnitude. When completed, it is supposed the cost will be $400,000. The wall is a square of 500 feet each side, and covers more than five acres, it is 17 feet high one side and 30 on another. The prison is 276 feet in front and 45 in depth. The wings are 242 by 45. The north wing will contain 575 cells of 7 by 3 1-2 feet, with a ventilator to each. They are washed weekly and white washed monthly.

The officers consist of a principal and deputy keeper, 10 turnkeys and 12 guards. These are all chosen and directed by a board of inspectors, appointed by the legislature. There are now in the prison 277 convicts, of whom but one is a female, and of whom 75 are in solitary confinement. The punishment of whipping is inflicted by order of the keepers, and is the only one for prison offences.

A school is kept two hours in the day, for the instruction of juvenile offenders in reading and writing. The workmen are principally of the juvenile class, and great pains are taken to teach them trades, that they may, when released, be able to earn an honest living.

Such guards and securities are provided against fire. that if one should happen, but a small part of the prison could be burnt.

The convicts are prohibited from speaking except in the presence of a keeper, and then only about their work. At night they are separately confined.

From the above sketch, it will be seen that the establishment consists of a new plan to render solitude and labor instrumental to the punishment of crimes, instead of recurrence to the barbarous inflictions of the old code. We have regarded the discarded plan as worse than impunity; because, by collecting guilt together in a mass of communication the most practised and depraved offenders became the teachers of those noviciates, who were less thoroughly vitiated. *U. S. Gazette.*

Messrs. John Thoreau & Co. have discovered and purchased a Lead Mine in the town of Concord, in this state, and are establishing an extensive lead pencil manufactory. *Bost. Gaz.*

CURIOSITIES OF PENMANSHIP. We have just examined some specimens of chirography, executed by a female of this town, which for ingenuity surpasses every thing of this kind probably in this country. They are imitations of typography so exactly resembling the impression of types about the size of long primer, as to mock the nicest scrutiny. What is more remarkable however, and which will scarcely be believed, some of the specimens consist of three books, comprising nearly 200 pages duodecimo, of closely and accurately *printed* matter—all the work of a pen! Whatever may be thought of so singular a taste, these productions are certainly most astonishing monuments of patience, exhibiting the powers of that wonderful instrument, the pen, in a very extraordinary manner. *Nantucket Inquirer.*

AFRICAN COLONISTS. One hundred and six coloured persons, residents of Petersburg, (Va.) have entered their names, and are preparing to emigrate to the settlement established at Cape Mesurado, by the Colonization Society.

GREAT APPLE.—Mr Samuel Rice, of New Salem, gathered from a tree in his orchard this year, an apple, which weighed one pound and five ounces. *Gaz.*

It is mentioned in the *Franklin Gazette*, that Dr Mitchell, of New York, has devoted the *Diamond ring*, which he received from the "tyrant Alexander" to the cause of *Grecian freedom.*

SOUTH AMERICA. By accounts from Curracoa it will be seen that the power of the mother country, on the Spanish Main, is breathing its last gasp. Puerto Cabello is the last remaining hold, and that in all probability has been reduced before this time.

The forces which the Republic of Colombia sent to the assistance of Peru and Chili, have given a highly favorable turn to the affairs of the patriots in those countries, so much so that Bolivar, who had set out to join them and take the chief command, has turned towards home, and was, by the last accounts, shortly expected at Santa Fe de Bogota, the Colombian seat of government. *Troy Sentinel.*

FOREIGN ARTICLES.

The season in Spain has been favourable; but nearly one half of the vintage will be lost, in consequence of the armies occupying Spain. The United States' squadron, consisting of the Constitution, Ontario, and Nonsuch, sailed from Gibraltar, Sept. 10th, for Mahon, with Mr Nelson, the American minister to Spain, on board.

A London paper states that the rich Jew Banker, N. M. Rothschild, is reputed to be worth *seventy millions of Dollars!*

In the course of the last winter and spring, a great number of domestic animals in East Prussia, perished for want of food, viz. 11345 horses, 1956 oxen, 5234 cows, and 6392 small cattle.

DEDICATION.—The new and handsome meeting-house, erected in Leominster, was dedicated on Wednesday last. An elegant bell, from the foundery of Mr Revere, has been presented by Joel Crosby, Esq. of that town. The pews, we understand, brough $1600 more than the cost of the house. This, and other circumstances, indicate the public spirit of this flourishing place. Among its other manufacturing establishments are three paper mills. *Gaz.*

MARRIED,

In New-Haven, by the Right Rev. Bishop Brownell, Hon. Heman Allen, Minister Plenipotentiary to the government of Chili, to Miss Elizabeth Hart, daughter of Elisha Hart, Esq. of Saybrook.

In Bangor, Me. Mr Daniel Kimball to Miss Hephzibah, daughter of Rev. John Sawyer.

In this city, by the Rev. Dr Lowell, Mr Israel C. Rice to Mrs Mary E. Munroe.

DIED,

In New-York, Mr Peter Smith, Printing Press Maker, &c. aged 29. He was educated at Yale college.

In Welshfield, Ohio, Mrs Mary, relict of the late Jacob Welsh, Esq. aged 39.

In this city. Mrs Mary, widow of the late secretary Avery, aged 75.

On Saturday last, the Indian Prince Shauwiskanan, who was lately exhibited at the Columbian Museum, aged 22.

In Gilmantown, N. H. Mrs Martha Weld, aged 60.

In Kennebunkport, Rev. George Payson, aged 34.

In Bangor, Mr Abraham Allen, aged 64; Mr. Nathan Parsons, an officer in the revolutionary war, aged 71.

In East Bridgewater, Mrs Catharine, wife of Mr Silas Packard, Jr. aged 83.

In Chesterfield, N. H. Rev. Abraham Wood, senior pastor of the church and Society in that town, aged 75, and the 51st year of his ministry. Mr W. was, we believe, the oldest Clergyman in New-Hampshire.—He graduated at Harvard College, in 1767, and was ordained December 31st, 1772.

Sewall's Hymns.

THE second impression of the stereotype edition of the NEW YORK COLLECTION OF HYMNS is now for sale at the book-store of Cummings, Hilliard & Co. No. 1 Cornhill, and also at this office.

This collection has been adopted in eight churches Considering the short time it has been known, and the difficulties always attending the introduction of such a work, this fact will be thought a sufficient recommendation of it to the notice of those clergymen and congregations who are desirous of a change. The 18mo size, on good paper, and well bound in sheep, will be furnished to societies in quantities at 40 cents a copy.

In this impression are a number of the 12mo size, on extra English paper, to be had in boards at 75 cents by the quantity, or $1,00 single. Oct. 24.

Rev. Mr Ware's Letters.

JUST published, and for sale by James W. Burditt, Franklin's head, No. 94 Court street, price 12 cts.

Two Letters on the genuineness of the Verse, 1st John, v. 7. and on the scriptural argument for Unitarianism; addressed to the Rev. Alexander McLeod, D. D. of New-York—By Henry Ware, jr. Minister of the Second Church, Boston—third edition.

Advertisement to this edition—Having understood that frequent inquiries have been made for these letters, since the last edition was sold, the author has consented to their republication. A very few slight alterations have been made, and an Essay, connected with the subject of the first letter, is added, from the Unitarian Miscellany. With this valuable addition, the Letters are again submitted to the public with the hope that they may do something to aid the cause of Christian knowledge and truth. 3tis Oct 17

Anthems, &c.

IMPROVED edition of Anthems, edited by the Boston Handel and Haydn Society.—☞James Loring has for sale at his Music Bookstore, No. 2, Cornhill, Boston, and Isaac Hill, at the Franklin Bookstore, Concord, N. H. "*The Old Colony Collection of Anthems.*" Selected from the works of the most celebrated authors, and arranged for the Organ and Piano Forte, by the Boston Handel and Haydn Society—third edition, improved. The most popular Anthems in the former edition are retained in this improved edition.

Extract from the Euterpeiad, a Musical Work, published in Boston.

"The rapid sale of the two former editions of the Old Colony Collection, has induced the proprietors to issue a third. The present volume is much improved in every point, and we unhesitatingly recommend it as being replete with sound classical pieces of easy and familiar construction, and peculiarly adapted to the use of country choirs."

Among the pieces not published in the former edition, and many of which were never before published in this country, are the following:—Awake, put on thy strength.—*Jackson.* When the fierce north wind. *Whitaker.* He was cut off. But thou didst not leave his soul in hell.—*Handel.* The sun that walks his airy way.—*Marcello.* Bow down thine ear, O Lord.—*Linley.* The Lord gave the word.—*Handel.* Who is this that cometh from Edom?—*Kent.* Hark! the vesper hymn is stealing. But as for his people he led them, &c.—*Handel.* Oct. 24

Dr Lathrop.

JUST published and for sale at this office, at the several bookstores, and at Cambridge:

"Christ's Warning to the Churches, to beware of false prophets, who come as wolves in sheep's clothing; and the marks by which they are known; illustrated in two discourses. By Joseph Lathrop D. D. late pastor of the First Church in West Springfield; *with a memoir of the Author.* Twelfth edition."

These sermons, it will be observed, have passed to the twelfth edition,—an evidence of their worth sufficient to recommend them to the public attention, provided any other recommendation were wanted than the distinguished name of the author. But the book has another recommendation in the interesting memoir it contains of the author of the sermons. Sept. 5.

Private Academy.

WILLIAM REED, late Preceptor of Milton Academy, gives notice that his school is open for the reception of a few more pupils, in the rear of No. 116 Orange-street. Tuition from 6 to $10 depending on the studies pursued. Instruction in all the branches of English education, and also in the studies preparatory to the University.

EVENING SCHOOL.

An evening school is also just opened at the same place, for instruction in mathematics, geography, writing and in English studies generally.

Inquire at this office, or at the dwelling house contiguous to the school.

Reference. { TRUSTEES of Milton Academy. Rev. Prof. POPKIN, *Cambridge.* Rev. J PIERPONT,

Oct. 17.

Religious Tracts.

FOR sale at the office of the CHRISTIAN REGISTER, the following valuable religious Tracts:

OBJECTIONS to Unitarian Christianity considered, second edition. 3 cts. single, 31 cts. per doz. $2 per hund.

EXTRACTS from the writings of Dr Watts, relating to the Trinity, and in favour of Christian Candour and Religious Inquiry. 2 dolls. per hundred.

REMARKS addressed to the conscientious of all denominations on the subject of praying for one another. 2 dolls. per hundred.

ESSAY on the Nature and Discipline of a Christian church. By Richard Wright. 2 dolls. per hundred.

REMARKS on the Miraculous character of our Lord, By a Berean Layman. 12 1-2 cents.

Rev. Dr LOWELL'S sermon at the ordination of Rev. R. M. Hodges 12 1-2 cents.

THREE Important Questions Answered, relative to the Christian Name, Character, and Hopes, by Rev. H. Ware, third edition.

Moral and Religious Tracts.

THE interesting moral and religious Tracts printed by the Trustees of the Publishing Fund, are for sale at the office of the CHRISTIAN REGISTER, the place of general deposit, No. 4, Spear's Buildings, Congress-street; and also at the Bookstores where they have usually been found. The Tracts on hand are the following;—

Life of Eleanor Morland, 8 cents.—Thomas Dormer, 3 cents.—Drunkenness, 3 cents.—Duties of Children, 3 cents.—History of Isaac Jenkins, 6 cents.—Lottery Ticket, 8 cents.—Edmund and Margaret, 8 cents.—Geneva Catechism, first and second parts, 8 cents each. Also, Frank, a sequel to Frank, by Maria Edgeworth, 88 cents for two vols.

SIX or eight steady men can be accommodated with board, at a moderate price, at No. 29 Charter st. Oct. 31.

To Printers.

FOR sale at this office a font of Pica, of about 200 pounds, nearly new. It will be sold very low, if applied for soon.

POETRY.

From "The Grave;" a Poem.

BY BERNARD BARTON.

I love to muse, when none are nigh,
Where yew-tree branches wave,
And hear the winds, with softest sigh,
Sweep o'er the grassy grave,

It seems a mournful music, meet
To soothe a lonely hour;
Sad tho' it be, it is more sweet
Than that from pleasure's bower.

I know not why it should be sad,
Or seem a mournful tone,
Unless by man the spot be clad
With terrors not its own.

To nature it seems just as dear
As earth's most cheerful scite;
The dew-drops glitter there as clear,
The sun-beams shine as bright.

The showers descend as softly there
As on the loveliest flowers;
Nor does the moonlight seem more fair
On beauty's sweetest bowers.

"Ay! but within—within there sleeps
One, o'er whose mouldering clay
The loathsome earthworm winds and creeps,
And wastes that form away."

And what of that? The frame that feeds
The reptile tribe below,
As little of the banquet heeds,
As of the winds that blow.

MISCELLANY.

From Campbell's Essay on English Poetry.

LITERATURE OF THE 15th CENTURY.

Warton, with great beauty and justice, compares the appearance of Chaucer in our language to a premature day in an English spring; after which the gloom of winter returns, and the buds and blossoms, which have been called forth by a transient sunshine, are nipped by frosts and scattered by storms. The causes of the relapse in our poetry, after Chaucer, seem but too apparent in the annals of English history, which during five reigns of the fifteenth century continue to display but a tissue of conspiracies, proscriptions, and blood-shed. Inferior even to France in literary progress, England displays in the fifteenth century a still more mortifying contrast with Italy. Italy too had her religious schemes and public distractions; but her arts and literature had always a sheltering place. They were even cherished by the rivalship of independent communities, and encouragement from the opposite sources of commercial and ecclesiastical wealth. But we had no Nicholas the Fifth, nor house of Medicis.—In England, the evils of civil war agitated society as one mass. There was no refuge from them—no enclosure to fence in the field of improvement—no mount to stem the torrent of public troubles. Before the death of Henry VI. it is said that one half of the nobility and gentry in the kingdom had perished in the field, or on the scaffold. Whilst in England the public spirit was thus brutalized, whilst the value and security of life were abridged, whilst the wealth of the rich was employed only in war, & the chance of patronage taken from the scholar; in Italy, princes and magistrates vied with each other in calling men of genius around them, as the brightest ornaments of their states and courts. The art of printing came to Italy to record the treasures of its literary attainments; but when it came to England with very few exceptions, it could not be said for the purpose of diffusing native literature, to be a necessary art. A circumstance, additionally hostile to the national genius, may certainly be traced in the executions for religion, which sprung up as horrible novelty in our country in the fifteenth century. The clergy were determined to indemnify themselves for the exposures which they had met with in the preceding age, and the unhallowed compromise which Henry IV. made with them, in return for supporting his accession, armed them, in an evil hour, with the torch of persecution. In one point of improvement, namely, in the boldness of religious inquiry, the North of Europe might already boast of being superior to the South, with all its learning, wealth, and elegant acquirements. The scriptures had been opened by Wickliff, but they were again to become "a fountain sealed, and a spring shut up." Amidst the progress of letters in Italy, the fine arts threw enchantment around superstition; and the warm imagination of the South was congenial with the nature of Catholic institutions. But the English mind had already shewn, even amidst its comparative barbarism, a stern, independent spirit of religion; and from this single proud and elevated point of its character, it was now to be crushed and beaten down. Sometimes a baffled struggle against oppression is more depressing to the human faculties than continued submission.

Our natural hatred of tyranny, and we may add, the general test of history and experience, would dispose us to believe religious persecution to be necessarily and essentially baneful to the elegant arts, no less that to the intellectual pursuits of mankind. It is natural to think, that when punishments are let loose upon men's opinions, they will spread a contagious alarm from the understanding to the imagination.—They will make the heart grow close and insensible to generous feelings, where it is accustomed to express them freely; and the graces and gaiety of fancy will be dejected and appalled. In an age of persecution, even the living study of his own species must be comparatively darkened to the poet.—He looks round on the characters and countenances of his fellow-creatures, and instead of naturally cheerful and eccentric variety of the humours, he reads only a sullen and oppressed uniformity. To the spirit of poetry we should conceive such a period to be an impassable Avernus, where she would drop her wings and expire. Undoubtedly this inference will be found warranted by a general survey of the history of Genius. It is, at the same time, impossible to deny, that wit and poetry have in some instances flourished coeval with ferocious bigotry, on the same spot, and under the same government. The literary glory of Spain was posterior to the establishment of the inquisition. The fancy of Cervantes sported in its neighbourhood, tho' he declared that he could have made his writings still more entertaining, if he had not dreaded the holy office. But the growth of Spanish genius, in spite of the co-existence of religious tyranny, was fostered by uncommon and glorious advantages in the circumstances of the nation. Spain (for we are comparing Spain in the sixteenth with England in the fifteenth century) was, at the period alluded to great and proud in an empire, on which it was boasted that the sun never set. Her language was widely diffused.—The wealth of America for a while animated all her arts. Robertson says, that all the Spaniards discovered at that time an extent of political knowledge which the English themselves did not attain for more than a century afterwards. Religious persecutions began in England, at a time when she was comparatively poor and barbarous; yet she had awakened to so much intelligence on the subject of religion, as to make one half of the people indignantly impatient of priestly tyranny. If we add, to the political troubles of the age, the circumstance of religious opinions' being silenced and stifled by penal horrors, it will seem more wonderful that the spark of literature was kept alive, than that it did not spread more widely. Yet the fifteenth century had its redeeming traits of refinement, the more wonderful for appearing in the midst of such unfavourable circumstances. It had a Fortescue, although he wandered in exile, unprotected by the constitution which he explained and extolled in his writings. It had a noble patron and lover of letters in Tiptoft, although he died by the hands of the executioner. It witnessed the founding of many colleges in both of the universities, although they were still the haunts of scholastic quibbling;—and it produced, in the venerable Pecock one conscientious dignitary of the church, who wished to have converted the protestants by an appeal to reason, though for so doing he had his books, and, if he had not recanted in good time, would have had his body also committed to the flames. To these causes may be ascribed the backwardness of our poetry between the dates of Chaucer and Spenser. I speak of the chasm extending to, or nearly to Spenser; for, without undervaluing the elegant talents of Lord Surrey, I think we cannot consider the national genius as completely emancipated from oppressive circumstances till the time of Elizabeth. There was indeed a commencement of our poetry under Henry VIII.—It was a fine, but a feeble one. English genius seems then to have come forth, but half assured that her day of emancipation was at hand.—There is something melancholy even in Lord Surrey's strains of gallantry. The succession of Henry VIII. gave stability to the government, and some degree of magnificence to the state of society. But tyranny was not yet at an end;—and to judge, not by the gross buffoons, but by the few minds entitled to be called poetical, which appear in the earlier part of the sixteenth century, we may say the English Muse had still a diffident aspect and a flattering tone.

THE ELEVENTH COMMANDMENT.

Some years since a Clergyman being on a journey, stopped one Saturday night at a village, with a view of spending the sabbath with the minister, who invited him to preach. The stranger requested, as preparatory to his discourse, an account of the state of his society, and was informed that it was divided in sentiment—that jealousy, discord and hatred prevailed, and that many were displeased with their minister, who had in vain used every method to bring them to a sense of their duty.

He then retired to his study, and nothing further was said on the subject until they were on their way to church; when the stranger was asked from what text he intended to preach.—"I think," said he, "I shall preach from the Eleventh commandment." "The Eleventh commandment!" replied the other in surprise;—"there are but ten." I rather think," returned the stranger, "I shall preach from the *Eleventh*."

This reply, and his persisting in it, almost determined the other to request his silence;—he concluded however to let him proceed.

He began his exercises with that order and zeal which clearly proved him to be a man of sound judgment, and deep penetration of thought. His prayer was appropriate, solemn and impressive, and the mystery was unveiled when he pronounced the following text:—"*A new commandment I give unto you, that ye love one another.*" He urged the necessity of brotherly love and christian meekness with such fervency and zeal; so clearly pointed out their beneficial influence on society, and so forcibly contrasted these virtues and their effects, that he fully convinced them of their errors, and restored them to harmony and friendship. Would not the eleventh commandment be a proper subject of discussion in all moral and religious societies, and would not the observance of it tend greatly to promote the happiness of mankind?

From the New England Farmer.

CIDER.

Good cider is propably as pleasant and wholesome a drink as any that is or can be made use of. Yet a very large proportion of the cider that is made is both unpalatable and unfit to be used. We not unfreqently hear people complaining that their cider is bad and wondering what the cause of it is. Some people might be informed that it is neither mysterious nor unaccountable why they do not have good cider. If there be proper care and attention in making and managing cider, there is very little doubt that it will be pleasant and good; while on the other hand, if suitable care and attention be wanting, it is as certain to be unpleasant and bad. There are few things, the observance of which are necessary in order to have good cider. It does not depend altogether, nor principally, upon the kind of apples, for there are but few sorts but what will make good cider if rightly managed.

Apples should be thoroughly ripened, and gathered when perfectly dry and put into the cider house, where they should be kept until sufficiently mellow to be ground, which should be done before they become rotten and musty. Cider should always be made in cool weather, the wind blowing from the W. or N. W. If it be made when the wind blows from the South it is almost certain that it will be hard and unpleasant. Cider should not be pressed out of the pomace sooner than ten or twelve hours after the apples are ground, as the flavour will be better by thus remaining. After it is pressed out it should be strained through sand, which will take out all the sediment, and thereby prevent its working or fermenting too much. This operation is simple and easy, and attended with very little labour or expense. Sand of a coarse kind should be procured from a river or pond and put into a cistern suitable for the purpose, first placing a layer of straw at the bottom to prevent its washing through. Having thus prepared for straining, put in water sufficient to wet the sand and thoroughly rinse out all the dust or fine dirt, which will be done as soon as the water runs clear. The cider should now be put into the cistern as it runs from the press, and as fast as it runs through the sand put into suitable casks and placed in a tight cool cellar, and after the fermentation is over be bunged tight, and thus remain until wanted for use.

Neatness and cleanliness are essential and indispensibly necessary in order to have good cider. The cider mill, and every thing connected with it, should at all times be kept perfectly sweet. Pomace should not be permitted to remain on the press after the cider has done running from it, as it will immediately become sour, should the weather be warm. Straw and litter of every kind should be kept entirely away, except what is necessary to be used.—The manure of the horse should be cleaned away as soon as it is dropped. In fact, the cider house, the mill, and every thing appertaining thereto, should be kept as free from dirt and filth of every kind even as the kitchen or parlor.

I know of one distinguished farmer who during the winter shelters his sheep and calves in his cider house. Another within my knowledge makes use of it as a slaughter house. He butchers his hogs therein, scalds them in his cider tub, and dresses them on the press, I have been at some cider mills where the straw and pomace, the horse droppings and other filth, rendered it almost impossible to stir about.

As long as habits of this description are persisted in, so long we must expect to hear people complaining about their cider.

BEAUTY.

The most plentiful source of beauty, is expression. It is this which gives a commanding majesty, a winning softness, or other graces, to the countenance; for the face being a picture of the mind, whatever amiable qualities are discerned, these give a lustre to the features expressing them: therefore, in our descriptions of beauty, we employ epithets borrowed from the sentiments, such as a cheerful, an innocent, an honest, or a sensible countenance. Beauty in the other sex delights us more, because we are more interested in it. Women, on the contrary, are very bad judges of one another's persons, because they are not affected by them;—they judge by rules, not by what they feel.

Many works of art are beautiful from their likeness to the works of nature: wherefore there may be a beautiful copy of an ugly original. The famous statue of Laocoon is admired, though Laocoon himself would be shocking to the beholders; and we admit pictures of satyrs, witches, old men with rugged features and gristly beards, to hang as ornaments in our chambers, though we should deem the original frightful.

POPULATION OF ENGLAND IN 1377.

As a matter of historical curiosity, we subjoin the Population of some of the principal towns of England in the year 1377, when an enumeration was made on account of the poll tax.

London, . . .	35,000
York, . . .	11,000
Bristol, . . .	9,000
Plymouth, . . .	7,000
Coventry, . . .	7,000
Lynn, . . .	5,000
Canterbury, . .	4,000
Newcastle-on-Tyne, .	4,000
Oxford, . . .	3,500

In that remote age the total population of England was 2,300,000, but the proportion of town population was far smaller than at present, since the number of towns containing above 3000 inhabitants, was only 18.

PROPERTIES OF THE APPLE.

Col. T. Pickering, in his address to the Agricultural society, expresses himself in the following language relative to the properties of the Apple:—

After providing a proportion of apples for the table and the ordinary purposes of cookery, I do not hesitate to express my opinion, that for all other uses, sweet apples are entitled to the preference. The best cider I ever tasted in this country, was made wholly of sweet apples. They afford also a nourishing food to man and all domestic animals. What furnishes a more delicious repast than a rich sweet apple baked and eaten in milk? I recollect the observation made to me by an observing farmer, before the American Revolution, than nothing would fatten cattle faster than sweet apples. Mentioning this, a few days since, to a gentleman of my acquaintance, in an adjoining state, he informed me that he was once advised to give sweet apples to a sick horse. Happening then to have them in plenty, the horse was served with them, and he soon got well, and continuing to be fed with them he fattened faster than any other horse he had ever owned, that was fed with any other food. Mentioning to the same gentleman what I had long before heard, that good molasses might be made of sweet apples, he confirmed the fact by an instance within his own knowledge. The process is very simple. The apples being ground, and the juice expressed at the cider mill, it is immediately boiled, and the scum being taken off, the boiling is continued until the liquor acquires the consistence of molasses.

Why did D'Israeli, in his illustrations of the calamities of authors, omit so distinguished an instance as that of Lord Bacon? There is not, in the list of fame, a more celebrated writer than his Lordship; yet he died so poor, as scarcely to leave property enough to pay his funeral expenses. One of the last productions of his pen, was an address to King James, entreating his protection to save him from the wretchedness of penury. "Help me, dear Sovereign, Lord and Master, and pity me so far, that I, who have been born to a bag, be not now, in my age, forced in effect to bear a wallet; nor that I, who desire to live to study, may not be driven to study to live."

He was struck with a chill, from which he never recovered, by making an experiment, whether meat might not be preserved in snow, as well as salt! A few glasses of the good old wine, which once flowed bountifully at his table, would probably have prolonged his useful life—but his neighbour, Lord Broke, had ordered his butler to refuse him, even a bottle of beer; and he died neglected—solitary—poor and broken hearted.

FLORIDA INDIANS.

The treaty just concluded with the Indian Tribes in this Territory is highly satisfactory. The aborigines, as usual in all their treaties, have conveyed to the United States a large territory of excellent land, but they still retain an ample sufficiency for their wants as agriculturists. They are to receive implements of husbandry, cattle, and swine, to the amount of $6000, and an annual stipend of $5000 for 20 years; but *neither is to commence until the vagrant tribes shall have concentrated in one community, and taken in earnest this first step to civilization.* In the mean time they are to be furnished with a year's rations of meat, corn, and salt, and to have a school and a blacksmith's and gunsmith's shops erected within their territory. Compensation is to be allowed for all Indian improvements on the lands ceded; and reservations of grants have been made in favor of *Blunt, Taskohajo*, and other meritorious and friendly chiefs. The object of the treaty, besides obtaining the necessary cession of the land, is the civilization and improvement of the condition of the sons of the soil; and its provisions appear wisely calculated to effect that benevolent end.

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